Sun. 8.54.141

Certeyn Meditations, and

thinges to be had in remembraunce, and well considered by euery Christiā, before he receiue ye Sacrament of the body and bloude of Christ.

¶ Compiled by T. Brohe.

Anno. M.D.xl. viii.
The. xvii. of August

First it is to be noted, that all Sacramentes aswell of the olde lawe as also of the newe lawe: were instituted and ordeyned of God to put vs in remembraunce of his most louing benefites and most mercifull kyndnes shewed and done vnto vs. Which benefites, these sacramentes thorough gods worde doe offer vnto our mindes and not to our senses and we receyue the said benefites by faythe, into oure soules, and not wyth our senses into our bodyes. Sacramētes be of such cōditions and nature, that they haue in them two thinges to be considered, the one is an outward visible thinge which perteyneth vnto the bodyly senses and is also receiued therby. The other thing is not perceyued nor receyued wt any bodily senses, but as a pure and mere spiritual thing, a bene-

fite done by God vnto mã, pertei=
nyng only vnto the soule, whyche
spiritual benefite is geuen & done
by god vnto man: because it shold
be had & reteyned in cõtinual me=
mory of the chꝛistiã man. These
outward & sensible thynges, were
instituted and ordeined to sygni=
fie & repꝛesent the same, hauing
in nature a pꝛopertie and condi=
cion somewhat cõfirmable & lyke
to expꝛes, and repꝛesent the thing
which they declare and singnifie.
As bꝛead hath a natural pꝛoperti
to fede, cõfoꝛt, and sustain the na=
tural body: so Chꝛistes body betrai
ed and his bloud shed foꝛ the re=
mission of our sinnes: feadeth, cõ=
foꝛteth, and susteyneth, the soule
of the chꝛistian man, boꝛught in=
to greate feare and soꝛowe, with
the syght of the multitude and
greuosnes of his sinnes. Which
hungreth and ernestlie thꝛisteth
foꝛ

for the iustice of God, and remissi-
on of hys sayed synnes. And if
these thynges be well noted and
pondered, it wyll cause to cease
contencion moued about the ma-
ner of receyuyng of the sacramēt
for all christean mē muste conde-
scend and agree, that euery fayth-
full Christian, (thorough Gods
word in ỹ sacramēt, dulie to him
exhibited and ministred) doth eat
and receyue bi faith in Gods pro-
myse, Christes flesshe and dryn-
keth his bloude. So that ỹ thing
is not in contencion. Whether
we eate Christes flesh, or dryncke
hys bloude or no in ỹ Sacramēt
but the forme & maner of eatyng
Christes flesshe and drynkyng his
bloude is in cōtēcio. For some of
the clergie striue stowtly, and tea
che vngodlie that we should eate
and receyue Christes naturall e-
bodye wyth our teth, dryncke and

swallowe hys bloude wyth oure mouth and throte affirming veri grossely Christes natural bodie so to be naturally realye, and bodely present, in the sacrament ther of, and that euerie man whych receyueth the sacrament, receyueth also the natural bodie of Christ: be he neuer so wicked & vnfayth-ful. In other sort of teachers, preach, ỹ receiuing of the sacrament, with our mouth and chewing it wyth our teth: we eate not nor receyue Christes natural bodi: and drinking and receiuing the wine with our lippes & throt, we drink not Christes bloude, except we faithfully and constantlie beleue Christes bodie to be betrayed for vs: and his bloud to be shed for ỹ remission of oure sinnes, For the mouth (saye they) receyueth not nor tasteth, anie other thing then breade and wyne. But Christes

bodie

body slaine & his bloud shed for the remission of our sinnes (which is the spirituall gyfe and grace of God geuen to vs in the sacrament) the soule eateth and receyueth by fayth to his great spiritual comfort, cõmoditie, and profit: and the mouth: cannot receiue, nor tast it. For cõfirmacion wherof, they say that man consisteth and is made of a bodie and of a soule, the bodi is a natural and a materiall substance, which is fed with natural and corporal sustenaunce, & norysshement. And the soule of man, (which we cal the spirit & mynde) is a spiritual substaũce which cã not eate nor receiue anye bodelie meat & sustinaũce. For the soule being a spiritual substaũce, hath no teth mouth nor stomacke, to receyue or degest anie suche bodelie sustinaũce, for that which entreth into the mouthe defileth not the Math. xv.

soule (which is in the inward mā) saith Christ. So in lykewise, that whiche entreth into the mouthe profiteth not the soule (beyng the inward man) which cānot receiue it. So that the sacrament, which (ỹ vngodlie sai) bi vertue of gods word spoken by the priest, is turned into the natural, reall, and corporal bodie of Christes naturall substaunce, leauyng ỹ nature of bread, is yet such a natural substaunce that cānot enter into the spirituall soule, by bodelie eatyng and receyuynge therefore with ỹ mouth. For our soule is norished fed, & liueth bi the spirit of Christ and not by the bodeli eatyng of his body with our teeth. For in ỹ maner of eatinge with the teeth, Christes flesh profiteth not (saith Christ) It is his holy spirit that quickeneth and maketh vs aliue, for spirit liueth not but bi the spirit

cit of Christ. For whosoeuer hath the spirit of Christ, ỹ same is Christes saith Paul And as touching this bodeli eating of Christes bodie, with the teeth of men, it differeth not from the fond & vngodli opinion of the Capernaites rehersed in the. vi. of Jhon. Which hearyng Christ say: I am ỹ bread of lyfe and the bread which I will geue you is my flesche. And further he sayd, excepte you eate my flesh, & drink my bloud you shal not haue life in you. They sayde, this word and saying is veri hard Who can heare hym: how can he geue vs his flesh to eate? For they thought that he woulde haue geuen vnto thẽ, perceles, and gobbettes of hys natural, and bodily flesh to eate with their teeth, and to haue let out part of hys natural bloud for them to drink. Euẽ lyke as some of our clergie grose

lie

He(and no lesse fondlie)imagyne and without any feare of God,or woꝛldlie shame pꝛeache, the same And although Chꝛist louyngly, myndyng and wyllyng to teache them,the pꝛofitable and spiritual catyng and dꝛinkyng of his flesh and bloude, sayde: doo these my woꝛdes offende you? what and yf you shall see the sonne of manne al cẽde where he was befoꝛe? The spirit quickneth, the flesche pꝛofiteth not. Yet this his answer, did nothyng teach theym the godlye and spiritual eatyng & dꝛinking of his naturall flesche and bloude because as Chꝛist sayd there were som of them which did not beleue So that without true belefe no man can eate Chꝛistes flesche and dꝛinke his bloud, and then he eateth and dꝛynketh it spirituallie to his godli pꝛofite. Also if the sacramẽt be turned into Chꝛistes

John.vi.

natural

tural and real bodie (as the most part of oure cleargie vntrulie do preache, & teache.) then it weare also reson, that the same natural and reall bodie should also be receiued and perceiued with our seses. For Christes natural bodie al though it be nowe glorified and immortal, yet it is not so spirituall that it is inuisible, and that proued Christ, when after his resurrectiō he appered vnto his disciples, saiyng. Fele and se a spirit hath not flesche & bones, as you se me hauē. Wherfor doubtles if his real, and natural bodie, were corporally present in the sacramente it sholde be both felt, and sene. Because selynge, and feinge, be two naturall properties, declared by Christ, whereby a naturall bodie is perceiued and knowne to be visible and to occupie place. For as saint Augustine sayth to Darda

Luke. xxiiii.

num

num. That doubtles Christes natural bodie is in heauē. For saith he, take from bodies the roume & space of places: and they shalbe no where, and if thei be no where, thē thei shall not be. Wherfore, if his naturall bodie were in the sacrament: it must nedes occupie roume and place in the sacramēt, euen aswell as it doth in heauen or aswell as anye other naturall substaunce occupieth place. And thē Christes bodie, beyng and occupying place in heauen: cannot also in one tyme, occupie place in the sacrament. For hys naturall bodie cannot occupie two places bothe at one tyme. For Christ is like vnto vs his reasonable creatures in allthyngs (except onlie in syne) But our bodies after our resurrection shalbe visible: wherfore doubtles Christes bodie shal also be visible, wheresoeuer it be

presēt.

prefect. Or elese he hath no natu=
ral bodie But a shadow, or fanta
sticall bodi which is Marcians=
heresye. Christ also saith, you shal
haue poore folkes alweis with you
but me you shal not haue alwais
wyth you. Also Jesus knowynge
that his howre was come, that he
should go to his father. How shal
he go to hys father (excepte in his
humanitie) which euer was pre
sent with his father in hys God=
head? Also S. Peter in the Actes
sayth, repent and turne you, that
your synnes may be done away.
That when the tyme of rest shall
come from the syght of the lorde,
& he shal send him which is prea=
ched vnto you Jesus Christ, whō
the heauens must receyue, vntyl
all thynges whiche were spoken
bi the mouth of the prophetes be
fulfylled. Also Paul sayth, as of=
ten as we shall eate of the breade

and

and drynke of the cuppe, we shall shewe the death of the Lorde vntyll he come, whiche wordes (vntyl he come,) declare to be spoken of one that is absente, and not of one that is presente. Wherefore, doubtles Christes naturall body is absente, in heauen, and not presente in a corporall presence in the Sacramēt of the aultare: which is no dyscomefort, nor hurte to vs, that hys naturalle bodie is presēt in heauen. For as the sone in sommer whē he is most highest and distant from vs worketh in the earthe most effectuously, and yeldeth hys vertue most feruentlye and aboundantlye vpon all earthelie thynges: so in likewise Christes natural bodie although he be in heauen most distaunt frō vs, yet not withstanding he worketh in hys people most effectuouslie & geuethe hys grace most

abun

abundauntli to vs as he himselfe
wytteneſſeth to hys apoſtles sai-
yng, it is expedient and neceſſarie
that I go from you to my father. Zhon. xvi
For yf I ſhoulde not goo to my
father, the hollye ghoſte ſhoulde
not be ſent to you. Therfore ſeing
that ſo many holi ſcriptures wyt
nes that Chriſtes naturall bodye
is in heauen and alſo that it is
no dyſcõmodie nor hurt to vs ỹ
it ſo be I truſt euerie good chriſti-
an man, wyll holde hym content
and ſatiſfied. And on ỹ other par
tie yf we ſhoulde graunt chriſtes
naturall bodie weare ſo preſente
in the ſacrament that the breade
were chaunged into hys natural
bodie and the wyne into hys na-
turall bloude leauynge ỹ nature
of bread: then bothe the godlie &
wycked, the faythful and alſo the
vnfaythfull ſhould eate Chriſtes
naturall bodie & drynke hys na-
turall

turall bloude which is agaynste
Augustin vpō the xxvi treatise of John. all the aunciente wryters, that make a diuersitie betwyxt, the eatyng of the sacramēt, & the receyuing of the thynge represēted by the sacrament. The godlie and ỹ vngodlie receyue the sacramente saye they, but the thynge represented in and bi the sacramēt, which is Chzistes bodie bzoken and his bloude shed out foz the remission of our synnes: no man cā eate excepte the faythefull by fayth. Also Chzist saythe that he is the bzead of lyfe whych came from heauen, yf a mā eate of that bzead he shall
Joan. vi. lyue euerlastynglie. And he that eatethe my flesshe and dzynkethe my bloude, hathe eternalle lyfe. Whych wozdes cannot be verified noz trulie spoken of the eating of the sacramente. Foz many eate that to their eternal dānacion.

Which by

by Christes wordes of his promi-
ses made vnto vs, they could not
do, if the breade were chaūged in-
to Christes naturall bodye. Also
if the bread & wyne be not chaun-
ged into Christes naturall body
and bloud, bi the word (as in deed
they be not but the substaunces
remayne in their nature) yet, yf
we hearing ỹ promes of GOD
declared vnto vs, that his bodye
was betrayed for vs, & hys bloud
shed for the remission of our syn-
nes, beleue the same, and receiue
ỹ sacramēt: we then eate Christes
naturall body and bloude in spi-
rit and fayth to our euerlastinge
lyfe, although, we beleue not any
maner of transubstanciō of the
bread into Christes natural bodi
and the wine into Christes natu-
ral bloude. But by such transub-
stanciō the receyuer of the sacra
ment should also receiue Christes

body and bloud. If the bread and wyne were chaũged into Christes natural bodi & bloud, And thé as I haue sayd, the most wicked Infidels myght, (eating the Sacrament) eat also Christes flesche and drink his bloud which is not onli against the sayinge of the blessed martyr s. Cipzian, Hillarius, and saint Augustine: but also against the sayenge of Christe, whyche sayth, he that eateth my flesche, and drinketh my bloude, he dwelleth in me, and I in hym, whyche no vnfaythfull can dooe. For as Christ sayth the seruaunt dwelleth not in the house for euer.

¶ Therfore the faithful beleuer in Christ is sure to eate Christes flesche and dryncke hys bloude, to hys eternall health, although he neuer beleue any such grosse trãsubstanciacion: And the vnfaythful, can neuer eate hys flesh (as saint

Saynt Augustine saieth) he why che eateth my flesche, and drinketh my bloude, he dwelleth in me and I in hym. Thys is therefore to eate that breade, and drynke ỹ drynke, to dwell in Christ, and to haue Christ dwelling in him. And therfore he which dwelleth not in Christe: & in whom Christ dwelleth not, doubtles eateth not Christes flesche nor drinketh his bloud although to his iudgmẽt, he eate the sacramẽt of so great a thing. Also ỹ same doctour saint Augustine again saith, truly this bread, requireth the hongre of ỹ inward man. For blessed be they whych hungr and thyrste for righteousnes, verily to belene in hym, that is to eate the liuing bread: he whi che beleueth in hym, eateth inuisibli and is filled because he is inuisibly borne againe. Augustine re treatese vpon John

Augustine re treatise vpon John

Therfore doubtles, the spiri-

tuall eatynge of Christes bodye, (which is to beleue in him) is only ẏ godli eating of Christes, flesh and drinkyng hys bloud, and not thys outwarde bodilye eatynge wyth theyr teeth, fayne they neuer so craftelie. This false transubstantiacion which repugneth agaynst all the auncient writers, and also agaynst the holie scriptures whyche be declared by the mouthe of Paule, saiyng, I wyll not brethren ẏ ye bee ignoraunt, that all our fathers were vnder a cloude, and all passed the sea, and all were baptised in Moses, and in the cloude, and in the sea, and all dyd eate one spirituall meate, and all dranke one spirituall drynke, they drancke of the spirituall rocke, whiche folowede them, the rocke trulie was Christ And if our fathers before Christes incarnacion, and we that be

1. Cor. 1.

leue

leue nowe: do eate one spirituall meate & drink one spirituall drinke (but oure Fathers dyd not eate Chrystes naturall, and reall bodie, nor drincke hys reall blouode, whych, two thousande yeares after was not incarnated, nor had any naturall bodie) therefore we do not nowe eate hys reall bodie in hys bodelie presence, in the sacrament, as these by ther trāsubstantiation pretende. For we eate the same that our fathers did eate which eating was by faith. Ergo euen so muste we eate by faythe Chrystes fleasshe and drynke hys blouode in the sacrament, and not wyth our teeth reallie, if we wolbee saued by the eatynge of Chrystes fleshe & drynkyng his bloud as they were.

¶ All the auncient writers wrot and teach that we eate Chrystes bodie and drinke his bloud in the sacra=

sacrament, in a mysterie, that is in a similitude, whych cannot be estemed realiye, for they be contraies For to eate a reall thing is with the mouth to eate naturallie the substaunce, but al misteries be receyued & eaten wyth the mynde and not bi anye bodelie meanes And therfore the sacrament is called of most auncient writers, Panis misticus, A mysticali breade which was ordeyned to feade and comforte the soules, and not for ỹ bodie.

¶ Chrisostome sayth that Christ gaue vs no sensible thynges but rather insensible thynges, & those thynges which were insensible or spirituall thynges,

Upon the .vi. John the xlvi. homelie.

¶ Seynt Ambros vpon the .xi. chapiter of the fyrst to the Corinthians, speakyng to them whych shoulde receyue the sacramente, saith that they should iudge with

them

them selues that it is the Lorde whose bloude they drynk in a misterie, whych bloud is a witnes of the benefites of god. Also in his boke of the sacramentes, he sayeth because we bee deliuered by ẏ death of the lord we remembring the same, in eatyng & drynkynge do syngnyfie the deathe of ẏ lorde

¶ Also Eusebius saythe because he would take away his bodi out of our syghte, and cary it aboue the starres, it was necessary that in this time, he should consecrate for vs the sacrament of hys bodie and bloude, that it might be worshipped in a misteri, which was offered for our price.

Theri. Hor vpo ẽ the .v. Mathew.

¶ Also Chrissostome saythe yf it be so perelous to occupie the halowed vessels vnto a priuate vse in whome christes verie true bodi is not, but the mystery of his bodie is conteynede: howe muche more

ought we not to geue the vessels of our bodies to the Deuyll that he maye do in thē what he wyll.

Psalm. lxxxii.

¶ Also Seynt augustine saithe yeu shall not eate this bodie whiche you see, nor drynke ỹ bloud ỹ they shal shede whiche wil crucifi me, I haue comended vnto you a sacramente spirituallye vnderstanded which shall quicken you and although it be necessarie to be celebrated, and done visiblye yet it muste be spirituallie vnderstanded, wherfore doubtles there is no suche fonde transubstanciacion, as our clergie(whyche can not vnderstād & perceiue ỹ godly & spiritual eateing of christs flesh) haue grosli imagined. But ỹ godly & profitable eating is by faithe as I haue declared, wherin there is not required any transubstanciacion: But in thys transubstanciacion, Sathan hathe broughte his

lys wycked wyll and purpose to
passe whyche is that thet was ne
uer so godli a thing bi god ordei
ned for mā whiche ỹ Deuyl hath
not other obscured, or made darck
the same by chaunging the ryght
vse thereof, into an abuse, or ta
kyng awey, the vertue comodite
and profet of ỹ thing, leauing the
name inuestemation, or els peruer
tyng the thynge whyche was or
deyned of God, to be most godly
and profytable to manne, that
through the abuse therof, it is be
come most wicked and damnable
to man. As for a lamentable ex
ample in this beggery and Anti
christian transubstantiation, it is
to manifest, wherein some of our
Cleargie, haue most wicketli &
blindly taught the people of this
realme, that they shoulde beleue
that in that they receiued the sa
crament, that they wythout any

doubte dyd eate Chriſtes fleſhe & dryncke hys bloude, becauſe (by vertue of the woꝛde ſpoken bi the prieſt) the bꝛead is chaunged into Chꝛiſtes naturall fleſh and bloud wherefoꝛe receiuinge and eatyng the bꝛeade they ſhoulde eate Chꝛiſtes fleſhe and bloud whiche they dyd nothynge leſſe. And ſo were ledde w̄ a falſe and fayned fayth to truſte to haue by eatynge the ſacramente eternall lyfe, euen foꝛ ỹ woꝛcks ſake, oꝛ becauſe they eat it w̄ theyꝛ teeth whiche onely dyd not pꝛofit them but alſo was their vtter dāmation becauſe they receyued it wythout fayth.

NOw Chꝛiſten reader, I truſt thou perceiueſt, that in euery ſacrament. Ther be two thinges to be conſidered, the one is the viſyble ſubſtance, whych is offered, to the ſenſes, & by and wyth the ſenſes, we maye re-

receyue and vse the cõmoditie of it. The other is, the Inuisible grace, and liberall gifte of God, whych by the visible substance & the promyse of god, vnto ỹ same Joyntely pronounced, is represẽted and geuen to al them ỹ faithfully, and constantely, beleue the same promesse. This spirituall gifte of god, is Christes body broken and his bloude shede, for the remyssion of our sinnes, whych spirituall gifte, bycause it is geuen to vs by godes liberal promes & It can not be otherwise receyued, but of a spirituall herte, and that thorow, and by, fayth only, in ỹ same promesse Euche faythefull beleuers doubtles do eate Christes fleshe and drynke his bloude in spirite and truthe: That is to saye receyue all the cõmoditie and profet of all Christes passion, death, resurrection. and

ascention, whych is, remission of
synnes, and eternall lyfe. In the
receyuyng of this sacrament we
professe not onely to be faythfull
warriars agaynst the deuel, the
worlde, and the flesshe, but also to
be lyuely membres, of Christes
mysticall body, whereof Christe is
heade: wherfore aboue all thinge
we must be circumspecte & wel-
ware, ỹ we defile not oure selues
wyth any fylthy lustes & synnes
wherby we shoulde be become a-
fylthy, croked, and rotten, mem-
bet wherof our head Jesu Christ
shoulde not reioyce, but rather be
a shamed, and so worthi to be cut
of from the body. And then euen
as ỹ braũch of ỹ tree whẽ it is cut
of from the tre, receyueth nor ta-
keth any more sappe iuyce or na-
tural moystnes of the tree, and
therfore widdereth, dryeth and
becometh deade, apte only for the
fyer. In like maner if we thorow

oure obstynate perseuerannce in
synne, be deuided from god, as ỹ
prophets Esai & Hieremy saith & Hieremy. v.
be no mysticall mẽbre of Chꝛistes
church his mysticall body: then
can we receiue, no moꝛe fauoure
grace noꝛ lyfe, from Chꝛiste, but
shal widder, die, and be apte only
foꝛ the Hell fier vntyll it pleaseth
god of mere mercy and grace, E=
uen as it were by his grace and
infinyte power, & no lesse by hys
myracles, contrary to our nature
to graffe vs newly into Chꝛistes
mysticall body, & endeue vs with
his, new and heauenly spirite. Of
the other parte if we be faythfull
warriars of Chꝛist, and striue cõ=
stantly against the deuel, ỹ woꝛld
and the flesche, and beleue faythe=
fully that by and thoꝛow Chꝛiste
we shall ouercome the same, we
shall doubteles be accepted and
reputed and taken befoꝛe god as
his

his naturall mẽbres, euen flesshe of his flesshe & bones of his bones Such as he cã not but loue, cherisshe, and fauoure, for who dyde euer hate his owne flesshe, but did Ephes. v. norisshe & cherisshe it: saith Paule. Seyng than that we be his naturall membres euen flesshe of hys flesshe and bones of his bones: as Synne hell and death could not preuaile, agaynst Christ: So cã they not preuaile agaynst vs, no wythholde vs from Christe, for we be one wyth Christ, & we must nedes be where he is, accordyng to the prayer of Christ in the xvii. Iohn. xvii. of Iohn saying. Holy father kepe thẽ in thy name whome thou hast geuen me, that they maye be one, as we be, father whom thou hast geuen to me I will, where I am that they be with me, that is to be in heauen, & to haue eternall lyfe as Christ there saythe, father the houre

houre cometh, clarify thy ſonne, that thy ſonne may clarifi the. as thou haſt geuen to hym, power ouer all fleſche that all, that thou haſt geue to him: he may gyue to them, eternall lyfe. If we be one wyth our head Chriſt, and in heauen wyth hym to whome alſo he hath geuen eternall lyfe: Howe can ſynne hell or deathe preuayle agaynſt vs, his liuely membres? Doubtles it is Impoſſible, wherfore let oure earneſt ſtudy, prayer & laboure, be aboue all thynges, to kepe vs in his myſticall body, that we may be, lyuely members of the ſame, according as we profeſſe vs to be, by this holy cōmunyon in this bleſſed ſacrament of his bodye and bloude. Yea more diligently and circumſpectly beware what thou doeſt loke that thou diſſemble not, nor lye to the holy goſt, ther can be no greater

ſhame

shame nor offence for the, than to
profesſe before thy frendes & the
hole cõgregatiõ, wyth thy mouth
countenãce and behauiour to be
a faithfull Chriſtian, And vtter
ly to deny the ſame in thy herte,
wordes, & deades, And although
thou canſte, thus colourably diſ-
ſemble, and falſelye diſceyue, the
Chriſten congregation, yet canſt
ỹ neuer deceyue Chriſte, whyche
knoeth ỹ inward & ſecret though-
tes & fayned imagynaciõs of thy
hert. Therfore I coũſel ỹ Chriſte
reader, that thou Juſtely truely,
and diligently, examen thy lyfe,
and conſider well wyth thy ſelfe,
whether thou be, a conſtant war-
ryar agaynſt ſynne. Proue whe-
ther thou purpoſe ernestli, and cõ
ſtantlie, ſo to continew vnto the
death, & alſo whether thou haue
vnite peace and herty vnfayned
loue, towardes al ỹ congregaciõ
which

whych is most manyfestly expres-
sed & signyfied by this sacramēt
of Christes body and bloud. And
thē last, try thy selfe whether thou
beleue fayethfully to haue remi-
ssion of thy synnes and eternall
lyfe thorow Christes passion and
death onely, and not by any other
merits of sayntes, prayers, or ho-
ly workes of thy owne, or of any
other creature lyueyng or deade.
If thou be fullye perswaded and
determyned in all these thinges
before wrytten, then mayest thou
boldely come to this holy table, &
to confirm thy fayth, receiue this
holy sacrament of Christes body
& bloud, for a erneste pledge
of eternall lyfe. Whych
graunte the that derely
bought the to reigne
wyth hym in eter-
nall glory

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